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# Table of contents

•	The Fundamentals of Shi <sup>*</sup> ism	1
•	Do the Shi'ites believe in the Glorious Qurān?	2
•	Do Shi'ites Believe In the Finality of the Nubuwwah of Nabi Muḥammad 🍇?	8
٠	Do Shi'ites Believe In the Nubuwwah (Prophethood) Of Hadhrat Muhammad #5?	13
•	Kitmân (Concealment)	14
٠	Taqiyyah	15
	Are the Shi'ites Friends or Enemies of the Ahlus Sunnah Wal Jamā'ah?	18
	The Iranian Revolution - The Shi'ite Political System	22
	Affinity between Shi'ism and Judaism	25
•	Kitmän	27
	Taqiyyah	27
•	Mut'ah	31
•	Racial supremacy and use of vulgarities	35
•	Brief History of the Safawid Dynasty	36



و صلى الله على النبي الكويم

All praise is due to Almighty Alläh, the exalted and peace and blessings be upon Rasūlullah %, the noblest of all the creations of Alläh Ta'ālā, and upon his @ companions .a., family members and followers.

A host of books and booklets written by Shi'ftes have recently been seen in the hands of the common Muslims of the Ahlus Sunnah wal Jama'ah community which may be a means of misguidance for those who are neither well acquainted with the dictates of their own religion nor the truth about the Shi'ftes' religion.

The author of this booklet therefore considered it his religious duty to bring to light the blasphemous and misguided teachings of Shi'ism and also how Sunnis and Shi'ites differ in their beliefs and practices.

I humbly beseech Allāh Ta'ālā, the exalted:

O Allähl Show me your mercy and accept this humble service to Islâm and reward me with your forgiveness and mercy, in the hereafter and in this world and bless this humble endeavour with success and a source of benefit to our Muslim brothers and sisters throughout the world. Verify, you are most Mercful and most Beneficent?

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# INTRODUCTION

Islâm Is the only faith and religion which Allâh Ta'âlê, in His sublime mercy has bestowed upon His servants. Islâm was initially revealed to Nabi Ādam 500 the first Rasûl of Allâh and the progenitor of marking.

There have been numerous Rasill and Amblya since Adam sill. They were all blessed with divine revelation and preached the message of Islam in accordance to the clictars revealed unto them. The Ahai and system of prophethods confined untoll the advent of the last and final Nabi as destined by Allish Ta'38. Likewise, the final and last divine scripture, the Ourân Sharif was revealed unto the belowed of Allish Ta'38, Nabi 8s. Jalish Ta'38 has placed the guiddnee of humanity at large untol (Joignain) in the sccinings of the Ourân Sharif

Rasülullah % ived for ten years in Makkah Mukarramah prior to his % migration to Madinah Munawwarah. During his sojourn as a Nabi he preached and taught the message of Isläm most zealusiy.

The inhabitants of Malkkah Mukarramah, like most Arabian tribes, were mostly disbelievers, and there were no Jews living in Makkah. Through the efforts of Rasiululah sij a great number of Malkkans accepted Islām and became his true disciples and migrated with him sit to Madinah Munawwarah.

Prior to the dawn of Islâm, the population of Madinah Munawwarah consisted of two groups of people; namely the Jews, people of the book (Abiul Kitāb) and the Arabs, namely the tribes of Aws and Khazraj who had no faith. Upon their acceptance of Islâm, the Arabs of Madinah were named the Arabī (helpers of the prophet and Islâm).

Being acquainted with the Taurah along with some knowledge of the current state of affairs, the Jews had established some sort of supremecy over the Arabs of Madinah Munawwarah who were not as affluent academically and financially.

The levs always kept the members of the Aws and Khazraj tribes at dagges drawn with each other by practicing the old ruse of 'Divide and Rule'. This division had weshened the Arabs. Very other, the levs would ignize the first of harted amongst them by carrying tales from one clan to another; thus forcing them to fight each other which eventually resulted in baseless bloodled, dismase of property and loss of the Thus the Jews threw the Arabs in the pit of financial strains, political anarchy and social unrest. In spite of the vast religious differences between the two communities, the Arabs being illiterate respected the Jews. Moreover, the Jews controlled the financial status quo of Madinal Munawwarsh, they would usually loan money to the Arabs at exorbitant

On the other hand most of the Arabs in Madinah Munawwarah were farmers who lived a simple life. The Jews would always try to exploit the Arabs by impressing their conceited supremacy over them. This eventually created an atmosphere of racial discrimination.

A considerable number of individuals from amongst the "Aws" and "Khazraj" had accepted Islâm and became the loyal and sincere disciples of Nabi 8, before the migration to Madriah Munawardh. This fact energed the Jews as it put an end to their dream of establishing a Jewish state in Madiriah Munawarah, headed by their leader "Abdullah lon Ubayy Jibn Salid". They realised that their claim of superiority over the "Aws" and "Khazraj" had rome to an active.

They were shocked at the arrival of Nabi % into Madinah Munawwarah. In light of the prophecies and description in the Taurah, they doubtlessly knew that he % was indeed the last Nabi %. But, to their dismay he % was deputed in the progeny of Banu Ismail (the Araba) and not Banu Ismāi! (the Iswa) as they expected.

After witnessing all the prophesized signs of Nubuwwah in Nabi #, many an inonest Jew accepted Islâm, but most of the Jews could not swallow their pride and envy and became the most argent enemies of Islâm and its followers.

Quite naturally, the tempo of the lews hatered kept on increasing as the Quirian al-Narim was revealed upon Muhammad is and esposed their dublous nature. Initially, the Yahud (Ewel) pooled all their resources and energy to dispute the truthfulness of Islain but when they failed, they resorted to the use of arms. There too, they shamelessly faced disgrace and follow.

Giving in to their pride and envy, they finally resorted to scheming and conspiring against the Muslims and Islām. Hypocrisy and treachery were amongst their salient features; these were the techniques which they had been employing for decades to cause dismay and social anardw. Persuaded by their grudge against Islām and Nabi %, as well as the Qurān al-Karīm and the noble Sahābah (companions), the Jews looked for every opportunity to inflict some injury upon the reputation of the Sahābah and the family of Rasūluliah %.

Abdullah ibn Ubayy ibn Salūl was a shrewd and untrustworthy person who was highly respected within Jewish circles. Having failed to cause any harm to Islām openly, he decided to attack Islām from within with the hope of crushing the spirit of the Muslims.

In collusion with a considerable number of his co-religionists be typocritically entered the foliol of sistam with the sole intent of harming the Muslims from within. Their first target of attack were the noble companions, because they thought that if distrust could be spread about the general character of the noble companions then it would lead to doubts and distrust about the honests (innocense and noble attributes or Nabl si hinness).

They argued that once people will have doubts regarding the character of Nabi §, then automatically the veracity of the Qurān al-Karīm and Aḥādīth Nabawiyyah would be challenged thus crumpling the entire structure of Islām.

They strongly believed that even if all the Muslims of their era did not succumb to their propaganda against the companions, some would and eventually future generations who would not see the golden era of habit # and the Sahabah would definitely and easily fall prev to their malicious and deceptive propaganda.

In pursuance of their plot, they left no stone unturned in fabricating allegations against the noble and honest Sahābah and vilifying their honour and reputation at every given opportunity.

Nonetheies, Allah Ta'ila revelled multiple verses of the Qurian Al-sarim to protect and guard the authenticity of the Qurian Sharif, the Ahdeith Nabawiyyah and the honour and character of Nabi ¾ end the companions -a. Allah Ta'ila álso unveiled the filthy intentions and foul acts of the hypocrites. These verses of the Qurian Sharif are definite proofs of Allah Ta'ila's below with New secreted for the believer; at opocriture moments.

The Jews persisted in their attempts to destroy and damage the status of the Sabäbah, but the beloved of Allah Ta'alia thwarred their every move through the guidance of Wash and his matchlass swidedom. The Qurinal -Alkarim did not only clarify the grand status of the companions -but it also warred all those who try to tarnish the pristine character of the companions.

Eventually, the Jews were bariebed out of Saudi Arabia due to their mischineous demeasous, constant urpatriotic activities and their undying nature of causing trouble. They took shelter in Syrub, Egypt, Iran and its neighbouring countries. They spent a long time in eads but the five of hatter for hillin and its adherents did not decrease in the least. Interest, their groupse, every and hatter only lapt on amplifying as time wenty Dy Day in and day out they nurtured the thought of revenge on hillin and the Muslims for their defeats, mouths and the equision they had to fice due to their own prevenes nature.

Driven to achieve their rage and hopelessness, they sought a leader; someone who could guide them to achieve their long cherished revenge. Finally, they found such a leader in Abdullah liben Salahi, who was well versed in the art of deception, treachery and anarchy. He was unanimously elected by the Jews as their leader in finding subtle ways to disrupt and destroy Islam. Abdullah libe Salabh, like his predeessor, Abdullah in butly libe Salabh, like his predeessor, Abdullah in butly libe Salahi adopted the traditional Jewish starce of hypocrisy in order to overthrow the Islamic state (Khilaifah) and sow the seed of dissension between the Muslim Ummah, thus slowing the progress of Islam.

Abdullan Ibn Sabah joined the Muslim community in the guise of a saint while he concealed fils whickel intentions in his Jewish heart. With his saint like manners, in a very short time he managed to win the confidence of a considerable number of new Muslims, who were not well acquainted with the teachings and belief system of Islâm.

Taking undue adventage of their ignorance, Abdullah Ibn Sabah invented and introduced a new religion known as Shi'sim. The followers of this baseless religion are known as Shi'ties, or Shias. However, Abdullah Ibn Sabah convinced his followers, that his religion was the true Islaim and that they the Shi'ties, were actual Mu'mineen (believers) as compared to those who were not Shi'ties. Abdullah Ibn Sabah was the Gourder of the Shi'kir erligion and Shi'him took its roots during his life time. Named after its founder, the Shisa are also known as "Sabases".

There is enough historical evidence to prove that Judaism is the fountain head of Shi'ism and that Abdullah Ibn Sabah is the founder of Shi'ism, which he forged and introduced with the sole intent of destroying the structure of Islām from within.

Abdullah Ibn Sabah (aunched a double edged attack against Islām; his first target was the true and pristine beliefs of the Muslims and the second was their political and social stability. To persuade the Muslims to break away from the teachings of Islam, it was necessary for him to poison the minds of his followers against the Sahabah and the Nabil of Albilla it. It was also necessary for him to create doubts in their hearts about the Qurind—lakfam, in which Albilla Ta'illa has segret the formula of success for mankind at large, and to destroy the political Sability of the Unmah he needed to noverthrow the institution of Shirt political Sability of the Unmah he needed to noverthrow the institution of Shirt and the same of the Shirt Shir

All of the above was not difficult for a deceitful man like Abdullah libs Sabah. Some Muslims joined him innocently while others did so for material gains only, He started his not-islamic campaigns very systematically and methodically, Initially, he brailwashed his followers with pagan beliefs and dogmas whilst giving them the impression that they were treading on the teachings of Islâm and everyone betwas misguided. Through his triense efforts he converted his followers into a secret political force to spread his anti-islâmic beliefs and also to put an end to the institution of hislâmic faciliarius.

Every religion recommends a code of conduct for its acherents and this code contains certain injunctions and prohibitions. However, no religion has ever recommended or approved of lying, cheating, backling or any other such practice. Since Abdulish bin Sabah's religion was nothing but his own concoction based upon hypocray and lies, he personally implemented its fallacious tricks and encouraged his followers to do the same against Muslims.

He adopted a host of tactics for groups of Multims of different circles. For instance, to some he preached that: Sayyidinal Ali i, was the "Wasi" (successor) of Nabi ii; and he was the only person who was legally entitled to the Khildhalf after the demise of Mabi ii; and the other Caliphs of Islâm ii. had actually usurped the Khildhalb by force and had deprived him of his lestimate nish.

According to him, it was incumbent upon every Muslim to expose and fight against the coverlet reathment meted out to Sayyidinā Ali a.b. yet he first three Caliphs of Islam. B. Others, he convinced that Sayyidinā Ali a.b was the actual final prophet of Islam. To others he went to the extent of declaring that Sayyidinā Ali a.b was not a mere man but was actually Godys incurration on acrimin. Since his only objective was to corrupt the minds of the Muslims against the rightly guided Khulaifah, he always had a new trick up his sleeve to serve his end objectives.

It is clear from the above mentioned historical facts that Shi'ism was introduced as an anti-Islâmic movement by a group of spiteful Jews whose ultimate purpose was to corrupt and debase the pristine teachings and tenets of Islâm, thus putting an end to the progress and success of Islâm and mankind at large.

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و صلى الله على النهي الكريم

## Chapter one

## The Fundamentals of Shi'ism

Sadly, it is generally believed, both by Muslims and non-Muslims throughout the world that Shi'sm is a branch of Islâm. It is mostly believed that there are no fundamental differences between the pristine teachings of the Ahlus Sunnah wal Jama'ah (Sunnis) and the teachings of Shi'sm.

A thorough study of Shi'ism will divulge that instead of being a branch of or a sect within Islām. Shi'ism is a distinct and remote religion that does not have any affiliation with Islām.

Actually Shi'ism is a sect which stems from Judaism, which was cunningly established under the name of Islām. Shi'ism contradicts all the fundamental beliefs and teachings of the pristine faith of Islām.

Shi'ites claim to be Muslims but their beliefs do not only contradict the teachings of Islām but are also hostile, deceptive and harmful in its very nature.

### Do the Shi'ites believe in the Glorious Ouran?

There are only two sources of knowledge and guidance that form the basis of Islâm. The Qurân Sharif and the Sunnah<sup>3</sup> of the last and final Nabi of Islâm 32t.

The Qurān al-Karīm is the revealed word of Allān Ta'ālā and is the final and most authoritative source of knowledge, followed by the Sunnah of Nabi 26%.

The Muslim Ummah firmity believes that the Quirán al-Karim was rewaled by Allah TaSid unto the last and final Nabi, Mutammad Iër. We firmity believe that the Qurian Sharif that was revealed unto Nabi Muhammad Iër has been passed on to the Ummah, from generation to generation, without any alteration, addition or interpolation. It is the same Qurian Sharif which Nabi Jiër Stught the Sahibah who memorited and preserved its words, meanines and pachines and in turn oassed to not to this increasors.

We firmly believe that the Qurán al-Karim will remain unaltered until the day of judgement as Alláh Tá'lái has pledged to protect and maintain its authenticity. To believe in the authenticity of the Qurán Sharif and that its teachings (in term and meanings) are holistic, is amonest the most fundamental and primary beliefs of Islám.

This belief is so essential, that as soon as a Muslim doubts the authenticity of the Quran al-Karim s/he leaves the fold of Islam.

When the Shi'ites are questioned regarding their beliefs on this crucial matter, they are found to adhere to separate belief system, since they believe that the Quaria Hafarin, save have in our possession, is not the same Quaria which was remedied to Abi Mahammad (if. They believe that several alterations and additions were made to the Quaria Sharif before it was handed down to former generations. They believe that the noble Sabábah á, of Nabi "Was larned the Quaria Sharif!

Shi'îte clerics who are recognized and well known within Shi'îte circles have attested and written that the Qurān al-Karim which the Muslim world takes as its constitution is not the original version; it is incomplete and was interpolated by the Saḥābah &.

Before quoting from their books, we appeal to the respected readers to ponder and ask themselves whether Shi'ites who believe that the Quran is incomplete and not in its original version, actually believe in the Quran which we believe in? Is there any basis for them to

Sunnah denotes the sayings, actions and approval of Nabi 🕸

believe in the gior ous Quran, when they attest that it has been a tered? It is impossible to consider the Shrites to be of the same faith when their be ief regarding the touchstone of Islam is clearly distinct from ours.

The Mus im Jmmah are proud of and look up to the sincerity, honesty, selflessness, plety, integrity and humility of the disciples of habitet, the Sanibah al-Kirám a. Their impercable character, pristine moral and stature of behevolence does not only portray their nobinity but also the unique level of gouldance and leadership which Nabrigt had been blessed with.

Their character and conduct is iceal for the Musl in Ummah until the final hour. Such were the Ṣahābah - who were entrusted with the noble task of preserving and teaching the Qurán Sharff. The Muslim Ummah is extremely grateful to Alláh Ta'á à for entrusting the noble Ṣahābah with the task of preserving the Qurán al-Karfin

Quite contrary to our beliefs the Shiftes claim that the Sahabah were not Muslims Euth hypocrities and enem es of slâm. They believe that with the exception of Sayy din â Air. 4. Sayyidadha Patims 4. Sayy din âl Hasan 4. Sayyonia Husui n. 2. Sayyonia Mingdin ál Mingdin Sayyidadh Abu Oharr 3. Sayyidah Ammär 4. and the entire galaxy of Sahābah 4. were hypocrities

In accordance to Shirite traditions and authorities all the Şababah with the exception of those mentioned above, had renounce their faith and became infidels after the demise of Nabi Muhammad XY. The author of "Riidi-e-Kash", a famous Shirite cleric wrote

All the companions turn renegades except three, Salmaan, Abu Dharr and Migdad

This is only one quotation which clearly depicts the Shi'lte attitude towards the Saḥābah al-Kirām Books authored by Shi'lte clerics abound with such lies and bigotry

The Sabbaha wave those chosen peop awho witnessed the revealation of the Quaria at larm and acted as scribes in its preservation. They sacrificed their lives for its promulgation it is sheer hypocrizy from the Shriftes to say that they believe in the Quaria a Asimi with let trey consider its compliers to be hypocrites and infeels! Actually the Shriftes are a busing of hypocrites work cannot be clieve in the Quaria Sharif whilst they actually practice Taoryah. The fact of the matter is that they are the true enemies of the Quaria and those who be twen in its tearnings.

"Usid af-Kdff" is recognised by all the Sh'ites as the most authentic book of traditions and the most reliable source of Shirte bell est and dogmas. They consider "Usid af-Kdff" to be more re usel beta Shihh a Bukwari alluthench Ashalist for Maha kdf. From the prior of view of the Anias Sunnah wal Jamä'ah Usûf af Kdff is a collection of forged trad bons, which was intererionally written by hypocrites to confuse and configure the Musl m Unman about the arthors causers and creditics of NBA Muhammad Ide.

Here is an excerpt from Usul al-Käfi regarding the Qurān Sharif. We hope that this passage will expose the true colours of Shi'ism regarding the Qurān Sharif

Abû Basîr has narrated that he heard Abû Abdullah (i.e. .ä'far Sādio, whom the Sh'ites regard as one of their Imāms) saying that, "whoever obeys Al āh and his messenger in respect to the W.lävat of All<sup>†</sup>. Will ach eve great success and so it was revealed."

The following tradition reported by Abdu.lah Ibn S n\u00e4n is cited in the same book-

اصول كافي (ص 61)

Abu Abdulluh sa d that A läh Ta'illa revealed, "We had almady made a covenant with Adam about certain things concerning Muhammad Alli Fatima, Hasan, Musain and those of their future generation, who were to be appointed innum, but he (Adam) forgot? Abú Abdullah cedured that by Aläh this verse was revealed to Muhammana Ré exictly in the same way?

In the same book it is narrated from Bāqir, an Imām according to Shi' to belief -

<sup>2</sup> Usiá ar-Köfi by Abu Ja'for Maharamad ibn Yokub was written in 329 A.H.

Anyone who can read the Qurán Sharif can easily verify that the words 'Fr Wildyat' Au' do not occur

There is no trace of the above anywhere in the Qurán Sharif, thus proving that the Shr'ite's believe that the Qurán of Karim was subjected to deriberate afterations, also known as Tahrifa't

"Imam Bāqir says that Jibrailisa brought down this verse to Muḥammad and his next of kin, exact y in the same way (i e with the same wordings), and if you have any doubts about what I revea ed to my servant <u>about Al</u>, then bring forth just another verse like it."

The under ined words (i.e. Fi 'A iyyin') are neither found in this verse, nor anywhere else in the entire Qurān Shar'f

Likewise, innumerable traditions can be cited from Shi'lte books and sources which in clear words declare that the present version of the Qurân Shariff is not the same Qurân which was revealed to Nab. Muhammad it's and which he bassed onto his disciples.

On the contrary, the Sh'rites firmly believe that the original version of the Qurân Sharif which was revealed to Nabi Muhammadik: was subjected to all sorts of distortions contractions, deletions, additions, alterations and interpolation by the noble Sahābah al Krām.

After quoting from Usul al Kāĥ, the touchstone of Shi'tle traditions there was no need to quote any other Shi'tle authority, but to remove any possible seepticism from the minds of our neaders regarding the hostile attitude of Shi ism towards the Quran al-Karim, it is necessary to quote from the witnigs of a well-known Shi'tle cencil.

The following autotations are cited in 'Fostal Khitab Fi Tohrift Kitabi Robbil Arbáb' (The Final Verdict on the Distortion of the Book of the Land of Larab). The author Husain Ibn Taqi all Noon Tabrash' does not only eluc date the disbelled of Shi ites in the Qurân Sharif but also their hostility and if feelings towards the glorious Quran.

The very title of the book states that the Qurān Sharif has been subjected to innovations and alterations and exposes their disbellef and hostility towards the Qurān. The author states

الأحيار الكثيرة المقبولة الصريحة ف وقوع السقط و دخول النقصان في الموجود من القرآن زيادة

\*There are plenty of traditions which elucidate the amissions and deletions of some parts from the present version of the Quran Sharif. These are in addition to those traditions which were mentioned during the course of my previous discussion. Mareover this shows

5 Khomeur has menboned this scholar with great respect in his own book 'Al Hukûmarul Islâmlyoh' (The Islâmic Stote) that the Qurân is less in content than that which was revealed unto the leader of man and Jinn These amustions are not limited to amy particular werse or chapter. These randians are mentioned in various ways in several such books, which are considered reloable by Shrite Ulamil I have collected in this chapter oil those which came to my knowledge."

On page 30 of the same book, the author refers to another well-known Shirite clear and states. "Authorised had addis, in his book of Anawar has written that all the Shirite scholars have unanimously testified to the reliability and authematicy of such transions, which prove that the Gurán has been subjected to additions and deletions. These alterations nove been made in sentences, brighes, prote works as well as spherences."

The above quotation is a clear confess on of Shi'tle scholars of their united disbellef in the Qurian al-Karim. It is among their fundamental principles to believe that the Qurian Sharif that we possess today, is not the same scripture which was revealed unto the final Nab, Mulhammard Mor.

Contrary to the belief of the Ahlus Sunnan wal Jama'an they believe that the Quran al-Karim was subjected to multiple afterations in the following manner:

- 1. Original words from the Ouran al-Karim were deleted and replaced
- 2 Changes were made to the root and source of the original words.
- Changes were made to the l'râb (phonetics) in the Arobic language, a slight change in the l'râb of a word con change the entire meaning of a sentence

The doctrine of Tahreef-e-Qurān (Interpolation of the Qurān al Karim) within Shi'sm is based upon a number of traditions which trace back to their Imams and are Mutawâtir (continuous). This doctrine is unanimously held by all Shi'ite Mujtanidin (senior scholars)

Mohsin Kashi, a well known Shr'ite cleric, In his preface to his commentary of the Quran al-Karlm, Tafseer-Saff, writes.

"The traditions narrated by the Ahlul bait, generally, prove that that the Qurán which we have today is not the same Qurán which was revealed unto Muhammad 🎉. The version

of the Quirdn which we possess has been altered, in some parts additions have been anded whilst other parts have been amitted and deleted. Amongst the altered parts, is the name of All as, which has been deleted. The arrangement of verses and chapters is not in accordance with the will of Allich and His messenger All its librahim of Quinnii is also of the same achinis.

It is explicitly clear from the above quotation that Shi' tes have no faith in the Qurân a Karim, instead they believe that -

- The contents of the Quran al-Karim have been subjected to multiple additions, deletions and alterations.

Every Muslim knows that film bell of in the authenticity and veracity of the Quarin Shard is the foremost fundamental be set of islam. The one who does not hold this belief is not a bell ever. The Ablas Surnah wall amarkan firmly be invest that the present version of the Quarin al-Karim is searchy the same just as it was revealed onto our belowed blab lig. We believe that it has been naveled over to use in it or ginal and pristate form and not a single change has been made to it. Therefore, anyone who displays the sightest re-octance in accepting its verser yand authenticity automatically less could fine file of believe that its has compared to the file of believe that and the sub-automatically less could fine file of believe that all the sub-automatically less could fine file of believe that authenticity automatically less could fine file of believe that authenticity automatically less could fine file of believe that the sub-automatically less could fine file of believe that the sub-automatically less could fine file of the sub-automatically less could file file of the sub-automatically less could file file of the sub-automatically less could fine file of the sub-automatically less could file file of the sub-automatically less could file file.

Since Shiftes do not believe in the authenticity of the Qurán Shariff and consider its contents a tered, there remains no room for them in Islâm. Their singans for the love of Islâm are hollow and their claim to be Mus ins is sheer hypocrisis.

Just as Shi'ites do not be reve in the veracity of the Quran Sharif likewise they do not pelieve in the finality of the Nubuwwah (prophethood) of Nabi it. The Ahlus Sunnah wa Jama'ah firmiy believe, without an lota of doubt that Nabi Muhammad 総 is the final Rasu of Al āh and no apostle will be deputed by A lah Ta'āiā until the day of Qıyamah

We also firm y believe that no Nabi was present during the I fetime of Nabi Muhammad 說, he was the last in the line of Amb yā (prophets) He was sent by Ailān Ta'ālā with the last message (the Quran Sharif) for the gu dance of mankind till the day of Q varrah.

However, the Sh 'ites have a different op nion regarding the final ty of the Nubuwwah of Nabi ﷺ, just I ke the adherents of Qadianism, though they pretend that they believe in the final ty of Nubuwwah of Nabi Kit, yet their religious literature exposes their true colours.

They have concocted the doctrine of Imamate which is alien to the teachings of the Quran Sharif There isn't a single word in the Quran Sharif which substantiates the doctrine of mamate Still Shrism teaches that be lef in the twelve Imams is as essential as in the Nubuwwah of Nabi 🕸 According to their beiefs the twelve Imams are equal in status to Nahi Air and higher in rank and dign to than the rest of the Amblya 1689.

To deceive the common Muslim, which is amongst their prime objectives, Just like the Lahori Qădiânis (Mahdawees) they do not use the term Nabi for their so-called Imāres whilst they attribute all the specific attributes of Nubuwwat to them. They openly declare that their mams:

- are sintess
- 2. are appointed by Allah Ta'ālā
- Have the divine right to demand unconditional obedience from every 4 Muslim of the world and that it is incumbent upon every Muslim to obey tnem without hesitation

Shi'rtes claim that to believe in them as 'māms' appointed by Allāh Ta'ālā is an essential and fundamental principle of is âm and anyone who does not subscribe to this belief is an mfidel 6

Usûs el-Kûfi

'is mot (being sinless) and to have the civine and absolute right of being unconditionally obeyed are specific qualities of the Ambrya To attribute these qualities to anybody eise, therefore is synonymous to giving him the status of a prophet (Nabi).

Moreover, they believe that their Imams have been divinely appointed by Allah Tu'ola. This view of the Shriftes clearly depicts that they regard their Imams to enjoy the same status as the Ambya will, particularly, the belief that these imams were appointed after Nabi 100, conflicts with the belief of Knatmul Nubuwwith (finality of prophethood).

In Usul al-Kāfi (which is more important the Qurân Sharif in Shì ites circles) the status of the Imâms is explained thus:

Muḥammad ibn Musilm is reported to have said." I heard Abū Abūulloh saying that the imāms (welve Shi'lle Imāms) are equal in anak to Nabi Muḥammad iz, with the exception that they are not prophets and are not ollowed to morry as many women as the prophet But besides this exception, they are just like the messenger of Alāh."?

Note: The above mentioned quotation clearly exposes that Shi'tles do not believe in the finality of the Nubuwwah of Natis XII. as they believe there were twelve Imārns of the same status as Nabi XII and even higher than the other Ambyd NiII.

Usually, the Shi'ites he state to use the term 'Nabi' for their assumed 'Imāms' as indicated in the quotation cited above, not because they believe in the finality of the prophethood of Nabi 设: but because of the following reasons:

- They know that if they have to use the term 'Nabri for their' marris'
  the ridde left in the fina ity of the prophethood of Nabri kit will come
  to light and the Mass im Jumpah will condern them as infided sand their
  rypocritical Islâm will be banned. Therefore, they use the term 'Indians'
  to deceive and on the Muss im Jumpah whist they attached the same
  importance and attituties with dis meant for the Amshiyakasi only.
- 2 From the Shi ites point of view to use the term 'Nubr' for the 'imams' will be degrading and insulting because they regard the Imams to be higher in status than the Ambiya 3NL. The following excerpt from Lisül al-Kaff will llustrate this point.

<sup>7</sup> Listii ai-Kāji (Kitābul Huijat Vol. 1 pg. 270 Tehran)

Abdul Az z Ibn Sălim cring a long tradition narrated by a Shi'lte Imâm known as Raza, quotes the following words, "Indeed, Imâmate is an honour for the Ambiyā" (Usūl al-Kāfi /Kitābul Hujjat)

Note: - This quotation clearly explains that the Shirtes consider that Imamate is superior to Nubuwwah since they believe that imbmate is a rank of honour for the prophets.

There is a lengthy narration in Us0I al K8ff in which the rank of an Imām, a Nabi and a Rasūi s categorized with regards to divine revelations. Zurārah a student of Abū J8ffar B8qir, the fourth Shfite Imām asked him about their status with regards to Wabi (div ne revelation) and the Imām replied.

"A Notir hears the voice of an angel during his dream but cannot see him and a Rosūl may even see him when he is awake. Zurārah then asked him about the status of an Imām and he answered. The Imām hears the voice of the angel but does see him."

#### This tradition proves a few things

- That an Imam has the honour of receiving divine revelations which he receives through an angel,
- That the status of an Imam's higher than the status of a Nabi because a Nabi can hear the voice of an angel only in his dream whilst an Imam can hear an angel's whilst he is awake.
- That Shi'rtes do not believe in the discontinuation of Wahi (divine revelation) and in the finality of the prophethood (Khatmul Nubuwwahi) of Nabi Muhammad 280.<sup>8</sup>

The Shi'nts have left no stone unturned in insulting the final and the greatest Nabi and Rasú of Alábh Ta'álá. Their filterature is replete with remarks and statements that exposes their strong entity and deep rooted hatred for the beloved Nabi of Alábh and how they have been trying to defame Nabi IXE since the time of Abbil ah Inn Libayy Ibn Saltil

Ayyāshi, a well know Shi' te cleric has quoted the following tradition from Jā'far Sādiq, the famous assumed Imām of Shi' tes in which he gives a description of the day of Qiyāmah

<sup>8</sup> The Ablus Sumah was rand'ab believe that there is no difference between a Nabi and a Rasiii as for as Wahr is concerned. The mode of Wahr for a Nabi and a Rasiii are the same.

"هيومند يدفع رسول الله النواء إلى على س أبي طالب فيكون أسمِر الخلائق أجمعين (حق اليقين : ح 2)

"On the day of Chydmon, Neb. Anabommod sic would bestrow the borner of prarse (Linux ai-wand) upon Aft libn Abi Tölio and so Ak would become the absolute monarch of all the creation of Allish without any exception and all of the creation of Allinghry Allish would come under his banner and Ak would be their monarch (masser), Traffeer Apydisti/Haqqui twan BRADI Reach Not 2 Mulia BRADI (BRADI Not 2 Mulia BRADI Reach Reach Not 2 Mulia BRADI Reach Not 2 Mulia BRADI Reach Reach States Not 2 Mulia BRADI Reach Reac

In accordance to the teachings of the Ahlus Sunnah wa Jama'ah it is on y Nabi Muḥammad 20 who would be honoured with the nobie service of holding the 'banner of praise' (Liwā all Hamid) as cylearly menhoped in the books of Ahladful.

Since the Jewish natured Sh' tes could not tolerate this exalted honour which would be granted to Nabi 海, they have soothed their burning hearts by fabricating and forging a tradition of their own ascribing the same position to Savy din A Al .a.

This forged tradition indicates that Shi' tes believe that Seyyidinā Aliak is superior to Nabi Xir in rank, dignity and spintual status. This tradition also exposes the level to which the Shi ites would stoop to damage the dignity and image of Nabi Xir.

Special attention must be paid to the last part of the tradition. Quite contrary to the teachings of the Qurân Sharif, the Shi'ites would like us to believe that the rank and status of 'imâmate' is higher than the status of Nubuwwah

Muila Bäqir Majlisi was a prominent Shi' telc eric and his book Haqqui Yaqin is considered to be a touchstone on Shi'ite doctrines and dogmas, especially concerning 'imāmate' and Nubuwwah.

His view which is shared by all the Shi'ites is well illustrated in Haqqui Yaqin. Comparing the position of the last Imām with Sayy dinā Ali 中 and Nabi Muḥammad 紀, he writes

"When Qāum Āli Munammad (the imaginary imam) will emerge, Allâh will assist him through the angels and the first to take the oath of allegiance will be Muhammad \( \)% followed by Ali "

Based on this narration, both Nabi Muḥammad ﷺ and Sayyidina Ali as are infenor in status to Qā m Āli Muḥammad. In other words, belief in the doctrine of Iriamate of ali, the Imāms, especially the twelfith Imām is a pre requisite for entry into the fold of Islām and in the garden of paradise. One can conclude that the Sniftes' belief of Imāmate negates the entire 'Agridah (doctrine) of Khatmul Nubuwwah and contradicts the following verse of the Ouran Sharif

"And he who obeys Allâh and His messenger, Allâh will make him enter the gardens (lannah, underneath which rivers flow" [48-17]

On the contrary we have learnt from Shrite traditions that obedience to Allâh and His Rasiál liz are no longer enough to be entit ed of Jannah; there is another authority (i.e. the limit) higher than Naol Muhammad &, be sef in whom is absolutely nacessary for entry into the eternal sardens of Jannah

Hundreds of fictitious legends have been publicized by Shi'ites about their assumed twelfth Imām, which for the sake of brevity cannot be discussed in this booklet.

However, the following tradition from Haqqui yagin is re evant to its topic." Allabin and stodog have reported in their books "Al-Arbasi Woo Me Afrayd obbots" and cide All libri brahm in his disper from Sdag that he said. "I, then Rossulvian Tiz said, "I would come on that day with all libri Allab New Brab (weblang) in front of me, with my flag (liwid or Hampi all in his hand. When we would pass by the Ambips viab, they would say both of them are analyst whom we did not recognise" and when we would pass by the ample, they would say "both of them are professed all Allah (Blood) with a Beyone Habot Vol. 2 pa 1261.

This tradition proves without any shadow of doubt that Shi' tes believe that Sayyidinā Al was a prophet and Rasiil of Allāh. It clearly negates the belief of Khatmul Nubuwwoh of Nabi: ½5. Moreover, it leads to the conclusion that the twelve Imāms are also the aposities of Allāh Tollā.

In accordance to the belief of the Ahlus Sunnah wa Jama'ah the door of Nubuwwah (prophethood) has been sealed with the advent of the final Nabi, Badhrat Muhammad % and will never be opened again.

The Qurân Sharif is replete with verses which prove the belief of Khatmul Nubuwwah and since the Shriftes belief system contradicts the teachings and guidelines of the Qurân Sharif, they stand guilty of Kufr (disbell ef)

# Do Shi'ites Actually Belleve In the Nubuwwah (Prophethood) Of Nabi Muhammad &

They claim that they do but the fact of the motter is that they could never have infiltrated the ranks of the Muslim Ummah and win their confidence without pretending that they believe in the Nulswards of Nall 3½. They would not have been able to compile against the Muslim Ummah and demolish the structure of Islâm from within without pretending to believe in the feating of the Nulswards of Nall 3½.

Therefore, they claimed and still a mit that they believe in the Nounwah of Nab it it but at the same time they believe that the period of his ½t Nuouwwah expired and the period of "Immartes" stand after his ½t Gene According to the adherents of the Shifter faith, Nab it is was the final Nab and no Nabi would be appointed after him but the "mām" have been appointed by Alláh to discharge the duties of the Ambrydaila in fact they have more rights and privilege than the Ambrydaila and Nabi Was and Nabi Xi.

The following Shi'rte quotation will elucidate this point more clearly

Mubammad thin Yohya has reported that Als JEffer said: "When Muhammadis accomplished his prophethood and completed his term of office, Alish revealed to him "O Mubammadis", verily you have completed you term of office, now surrender your knowledge, Infant (Jath), al-knau Arbor the great name Meinach 'lim (the inheritance of knowledge, Alahad Ilmul Mubamwah (the special attributes of the simerlance prophethood) to your Ahud Boyr (Janhly members), that is to All Bio Abl Tiblis Surice). It would not cut all the 'lim (Anowledge, the Infan, al-knau Albor, Miributh Ilmul Ablumwah from your descendants as I did not cut off from the progeny of the other anoblest: "

This tradition does not require any explanation, it clearly depicts the stance of Shiftim towards the beloved Naio  $\Re G$  of Alish. They hold the firm belief that Naio  $\Re G$  was appointed as Naio for a particular era and his  $\Re G$  wholeward not yet-analocked all up to the particular time. According to Shiftes, Nathrat Mubammad  $\Re G$  is no longer a proabet and thus his obedience is not incurbent upon the Nuslim Ummuh and the scripture which was revealed unto him  $\Re G$  is no longer value.

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## KITMÁN (CONCEALEMENT)

From an 'Agidah view-point no other faith besides Islâm is on the right path, yet Christians, Budghists, Hindus and the followers of many other religions of the world declare their beliefs openly and preach their religion fearlessly just because they sincerely believe that their faiths are valid and that they are on the right path. Since, they honestly and sincerely believe in the validity of their faith they feel no need to hide and conceal it from others.

It is only a hypocrite and an impostor that needs to hide his true colours. Talmudist Jews and Shi'ites do not only hide their true be lefs from others but they consider such concealment as an act of piety and righteousness

The Jews, who embraced slam hypocritically to undermine the basic structure of Islam from within, knew very well that if their beliefs came to light, the Muslim Ummah would take necessary steps to guard against them thus thwarting their Machiavel ian objectives. For their mission to be successfull tiwas necessary to play the game underhand whilst concealing their true beliefs from the Muslim Ummah.

Likewise, concealing one's actual religious beliefs became an integral part of Shi ism The principle of concealing their beliefs from non-Shrites, especially the Ahius Sunnah wal Jama'ah is termed as the doctrine of kitman and great importance is attached to the implementation of this doctrine by Shrite clerics. One of the supposed Imams of the Sh'ites is reported to have said

- Abū Abduliah said: "O Salmān, you belong to a religion wherein each follower, if he conceals his reliaion, is aranted a higher position and is elevated by Allah and if he reveals and exposes his beliefs, he will be dearaded " (Usut ai Kafi: Bahul kitmän)
- Ma'lā 'bn Khunays is reported to have sold that Abū Abdullah told nim that, "O' Ma'lā!! Conceal our religion and do not betray it by revealing your beliefs. Verily, he who conceals our mission and does not betray it will be honoured by Alläh in this world and He (Alläh) will place a celestial light between his eyes in the hereafter" 10

The implementation and practice of lixtmain and to regard it as an essential factor of Shirism was supposedly preached by the mams of the Shirise faith. It is quite interesting that this teaching of Shirism corresponds to the teachings of the Talmudist Jews as the following quotation from the Talmud will prove:

"To communicate anything to a GCY" about our religious relations, would be equal to the killing of all Jews for if the Goyim know what we teach about them, they would kill us gaenly." [LIBBRE DAVID, Pg 37]

"Every GOY who studies the Talmud and every Jew who helps him in it should die" ISanhedrini

No explanation is required to show the affinity which exists between the Talmudic teachings and Shiftism regarding the doctrine of kitmân. This affinity is clear proof of the fact that Shiftism onglinates from Judaism and is an offshoot of Zionist supremacism and conspiratoric movement against Islâm.

#### TAOIYYAH

Taqiyyah, Just like kitmän is another doctrine which the Imäms supposedly taught the Shi'res. The doctrine of Taqiyyan is far more important than kitmän in Shi'ism. Its rewards are greater. It is as important as an article of faith for Shi'ites just as believ ing in the Qurán Shariff is a fundamental article of faith for the Arlus Sunneh wal Jama'ah.

Taglywh means putting up a deceptive appearance or making a statement to hide the truth or to mislead a Sunnii, in short deception in every possible manner Taglyyah allows the Shi fless to cheat, to deceve, to befoot, to betray and to harm a non-Shirte, particularly a Sunn and in accordance to Shi sim they will be rewarded for perpetrating these hismous activities.

GOV or Galm / Goylin are Yiddish terms. Both mean nun-Jews. [Yiddish. Jewish language based on German, which is spoken in Europe, Israel and America]

Through Tappyah, a Shrite can pretend to be a Sunni, he can even he and refute the fundamental bill ets of Shrifan, just to con a row Shrifa, especially a Sunni. He can attack or rosults Sunni and he staught to believe that he will be revoided for these scts. Insbort, the basis of Taplyyah is lying, hypocrisy and pretension. Its purpose is to harm non Shrifas in every possible very. The following tradition highlights the importance of Taqiyyah within Shrifan.

- "Abū Umar Ajmı has reported that Abu Abaullah told nim that," O Abū
  Umar, verily Taqıyah is nine tenths of the faath (Shirism) and one who
  lacks Taqıyyah lacks almost the entire faith (of Shirism)." [Usul ai Kafi
  Bābul Taqıvah]
- In another tradition reported by Habib, the same supposed Imam of the Shiffes said "O Habib! Al āh will elevate the one who owns (practices) Taq yyeh and A lāh will disgrace the one who does not practice Taq yyeh" (libra)

Ample Shifte traditions may be quoted on the cancerous topic of Taq yyah but the above cited traditions sheds enough light on the importance which Shiftes attach to the mplementation of Taqyyah. The following traditions give a clear indication of the scope and technique of Taqyyah.

- Zurårah reports that Abu Já'far said, "Taqiyyah is allowed whenever needed and the one implementing Taqiyyah knows its limits better." Ithul.
- Abön ibn Toghibh has reputred that he heard Abi Abdulloh soylog.
   "Due to the implementation of Tragsyah during the reign of the Banû
   Umoyoh, my father issued a vertact that animals killed by on explic or
   how ke re bald, but I do not pertake of such killings as they are actually
   Harman "Furd" al-Yaki vol 11

To conceal the truth, to ie, to cause mischief, to deceive and mislead or to perform the most gruesome of wicked divers in accordance to their needs and inquirements are all considered acts of piety by Shrites. Actually, such acts are admired and encouraged within Shrism.

In order to elucidate the doctrine of Taq yyah more efficiently, two more Sh 'ite quotations are mentioned.

- The well-known Shifter clere of Iron, Momenia, while describing the acts
  that invalidate Solish, writes in his famous book entitled Tohrirul wastis:
   <sup>\*</sup>the second (act which invalidates Solish) is Talifeer that is to piace one
  hand upon the other, as others do, but there is no harm in doing so if it is
  done or Snaylyon's Tali-Quel Hubblistus Solish by a 185!
- "The ninth is the recital of 'Āmin' after surah ai-Fātihah, unless if it read as Taanwan, which makes it harmiess" fibid!

The above quotations evidently explain that Shr'ism allows, encourages and prompts its followers towards hypocrisy. The very teachings of Shr'ism promote hypocrisy and deceit, therefore every Shr'ite must be a hypocrite.

In accordance to the teachings of the Guran Shan', the word of Albh, hypocrites are twents of human beings if not the worst of ceatures laids, in that it the crees of the Anbus Sunnah wal Jama'ah, teaches its adherents to upnold the furth, honesty, sincerity and scrupalosuriess under all constitutes and forbies its adherents from deceiving, lying and cheating. Every same and sensible human being who compares the immora teachings of Sh'issim and the pristine value of the Ah us Sunnah wal Jamā'ah will conclude that Sh'issim has nothing to do with it s'm.

On the contrary, to a reasonable person, Shi'ism will be unappeaing, disgusting and an enemy of Islâm

It is worthy of mention that the doctrine of Taqiyyah taught by Shi'ite iclerics coincides with the doctrines taught by the lews, as is clear from the following lines cited in the 'Talmud'

- "She (the mother of Goy) said to him, "Swear to me" and Rabbi Akiha attested with his lips but in his heart, he invalidated his oath" [Hallāh]<sup>12</sup>
  - "The Shuihan Aruch", a condensation of Tolmudic law compiled centuries ago by Rabbi Joseh Karo spells out the same Idea "Jews may deceive and mislead non-Jews." [Jhore Deah 15-2]<sup>11</sup>

<sup>12 &</sup>quot;The six million reconsidered", a special report by the committee for truth in history. UK.

<sup>3</sup> *lb*:

#### CHAPTER 2

# Are Shi'ites Friends or Enemies of the Ahlus Sunnah Wal Jama'ah?

Since Ino Saba, in Keeping with his a ewidn nature, laid the foundation of the Shrifter religion, hatted for slaftm and the Sunnish has become an integral part of Shrifter. Though Shriftes try to cover up their hatted for Sunnis under the vell of Shrifter-Sunni unity; their past and present behaviour exposes there the selleds and prove without any doubt that their hearts have always been filed with emit hydrosynish following aposition, membrones in one of the most revered books of Shriften will nopefully revea their mentality and revigous teachines. All all allow falls written in his famous book if famoul Ysolivi.

" libn Idrees has quoted in his book Sardir from Mosd'd that someone wrote to Al. Nacil (assumed Shirte: Imdm) and asked him; "in order to recognise o Misbir", do we need any more prof than the fact that he periety sald Balso and Umar to All and holis that they were trushful Caliphs". In his reply, Al. Nacil wrote back that the one who holds such behelf as definitely a Nashir. (Nacqui Yoon, aroted in Tehran, will 37 assention of the group that will enter reference.

Since every Sunni be reves in the righteousness of Hadhrat Abū Bakr & and Hadhrat Umar & and Understands that they have precedence over Hadhrat Ali &, every Sunni becomes a Nasio in accordance to Shifte's teachings

After understanding their code word (i.e. Nāsibī), it will be easy for the readers to comprehend the full meaning of the following quotations from the same 'Haqqui Yaqīn'.

- "Do not both at such a place where there may be left over water from others who have bothed there already, since that water could be from a bastard child or a hāsibī, who is worse than a bastard."
  - 2 Although Allāh Ta'ālā has not created anything worse than a dog, yet a Násibī is much worse than a dog." (Haqqui-Yaqin voi 2 pg. 516)
  - It has been mentioned in multiple Shi'tte sources that the Imbins supposedly soil," should all the angels, all the prophets whom Allah had deputed and every martyr pray to Allah to release a Nasibi from hell, Allah would never fee him from the fire of hell"

The second tradition tells us that the Shrites consider the Ah us Sunnah wal Jamā ah to be worse than dogs, whilst the third traditionic early tells us that they believe that the Sunnis are dogmed to be I for eternity.

The Sh'ites are and wn I forever remain the most ardent enemy of Islâm and its achierents and no matter what they say or how they try to prove their friendship with the Sunns their actual aim is to dupe the Sunnis. Furthermore, it will be extreme foolishness on the part of a Sunni to ever expect sepuline sympathy, ove and friendship from a Shi'rte.

The last two traditions quoted above reflect the .ewish nature and origin of Shiism, for the same kind of teachings are found in the 'Ta mi.d', bible of the Jews lit reads as follows

- The Goym, (non Jews) at the end of the world, will be handed over to angel Duma and sent down to hell - [Toldath Woah and Lekn Lokha - cited in "the six million reconsidered!"
- Jews are human beings whilst the other people of the world are not human beings but animals [Baba Mezia cited in 'The Jews' by Zuhdi ol-Faith!
- Alt non-Jewesses are whores" (Fiben Haezar, Itid)

Sahi ibn Zaid reports that Abû Jâ' far said: "All human beings are animals with the exception of a few believers and a believer is a stranger (He repeated this tradition thrice). [Usul ai-Káft vol. 3, Kitābal īmān wal Kufr. #2]

In accordance to this tradition, the Sunnis are animals in the eyes of the Shif tes. The following words cited in the Talmud are enough to convince the common Musiim of the source of Shif tes detestation and malevolence.

- "But it is forbidden to heip a non-Jewish woman, even if it should be possible to help her without desecrating the Soturday, because she is to be considered only as an animal " [Schulchan Aruch, Orach Chaim]
- "Although the people of the world outwardly resemble Jews, they are actually only Apes in comparison with man (Jews)." [scheme Lucohoth Ha/berith]

The same concept is held by Sh.'Ites regarding non-Sh' ites especially against the Sunnis, as mentioned by Ayyashi in his famous Tafseer al- Safi, "All humon beings except Sh'ites are 'Nashds' (i.e. Apes, " [Al safi / Surah Nisd]

The following Shifte trad for is supposedly a vert of of infidelity and hypocrity of Survisi given by a Shiftel Indian Muhammad ton Yahyi reports that 'the picus sleve of Allihi's ad to him. "By Allih, verify the affects are large an numbers! When the narrator asked the reason for that he replace," The non-believers are created to color the belevers' hearts by somp that which comforts them. (1904 a Idda Tradation 8 5)

Aga Hāy Sayyıd Jawwad Mustafaw , a prominent Shrite cleric has interpreted the above tradition thus, "In short true believers are rare, and the reason for the fact that you see them in large number is because a large number of hyporr tes are mixed with the true helinours."

Here is another supposed veroict of a Shi' Le Imâm declaring Sunn's as infide's, Muhammad Ian Yahya reports that Abu. Abdu lah siad, "The people of Syria are worse than the people of Rome and the people of Madimah are worse than the people of Makkah, as the residents of Makkah are open disbellewers." [Wid looking vol. 4 pp. 234]

Sayyid .awwad Musta'awi, interpreting the above quotation writes. "The difference among these cities was due to the fact that most of the people, who were against the Ahlul Boyt belonged to the Masilu. sect, especially in these cities and there is no doubt that Masilu. are more waker thon infinite."

The following Shi'te tradition will hopefully sned some light on the hatred which the shi'tes harbor for the Sunns as we las the thrist of Shi'tes for the bood of Sunns. "y/hen (Alm (the Shi'tes Methal) appears, he will start slaughtering Sunns and their Uhamii before slaughtering the Inflides (Kuffin", "Hoaqui Vagin, the description of the Hidden Imam).

Khomenr, the monarch of Iran and the leader of the revolution manifested himself as the representative of the apposed finding Medial who will appear amudist 5h 'res. He was bent on carrying out the mission of his Iranin, which is to staughten the summs before staughtening the inflests. The Iran an revo uton which he intitated started with the massacre of Sunns. A Iran rumber of Sunnis were felsiely accussed of being anti-revolutionary and were shot dead puts key without trial and without any legal defense. Innumerable Muslims were butthered for no reason as a li. The homes and villages of the Sunni Kurds were merclessly bornhed on multiple occasions. Each of these statics claimed the lives of thousands of microrit men, women, and children According to the Times report, so they exert of the mucher's who were involved in the massacre of the "Sabra Shádid" camp in Lebanon were the followers of Khome in. This news was broadcast throughout the world and Khomenia did not ever reflet the ledgeption.

In sorte of repeated appeals from Muslim countries, fram refused to step its aggression against trac, simply because fram a 3 acrim state if hope that the above mentioned narrations will shed some ignit on the gravity of this matter. It is the Shifter's entity and harred for the Muslim Ummah and it will convince the readers and the common Muslims what Shifter are not and will expert on the frends of the Sum is ast in against their religious teachings. They will come across more friend by than can ever be imagined but bear in mind they are suit without in stress places.

It is generally believed that Saddom Husain storted the wor with iron but the truth is that long before Ironian agents had storted a guerrilla war against Iron and Saddom Husain

## CHAPTER 3

#### The Iranian Revolution

## The Shi'ite Political System

Along multiple other religious teachings which Shiftism shares with Zlonism, it the entiry for islam and its followers. More so, being the founders of Shiftism the Jees are well accussified with the fact that Shiftism is not a true religion if any religion at all. They very well know that Shiftism is actually a concortion of Lidatum in the garb of is aim and it is only that Ah us Suman availamism who are treading the past his objective on Salakron of the Shiftism is actually supported to the salakron of the Shiftism is actually supported to the Shiftism in the salakron of the Shiftism is actually supported to the Shiftism in the Shiftism is actually supported to the Shiftism in the Shiftism is supported to the Shiftism in the Shiftism in the Shiftism is supported to the Shiftism in the Shiftism in the Shiftism is supported to the Shiftism in the Shiftism in the Shiftism is supported to the Shiftism in the Sh

They are fully aware that the pristine teachings of Islâm were subjected to innumerous afterations and fabrications by the hypocritics of line to misted Mixilians. Since the Jews know all of the above, they have no reason to oppose Shifsim, on the controy they have every reason to support the Shirites and the fact of the matter is that they have supported the Shifties in the past and are still oping so Candestine y Their Jahrate a milit to destroy al Sunnishmist least throughout the world, auricularly the Arab states.

They have been achieving this purpose by creating unnecessary bloodshed, chaos, confusion and awlessness in Sunni estates and the Shrites have been helping them in the background.

initially, they used the Shah of fran to ach eve their purpose but later on learnt that imper alism would not serve their purpose, therefore they did away with the Shah of Iran. They concluded that a revolution in the name of Islam would be more convenent and promising.

The government of Israel backed by her all es prompted (Momelini to promote the so called slimit crevolution in ran and Israel promised Nim all the help he needed in achieving a common purpose Rhomeni and his goons revolted against impera sin with a spectacular and motivating slogan that he wil be estab shing an Islams state. A considerable number of Sunnin, especially the youth were misled by these entitioning slogans and propaganca Their love for slimin prompted them to believe in the evolution of Rhomeni, which was taking a zee in the name of Islam but their giorance of Islam had bunded them from the truth and the square of Rhomenia and Islam but their giorance of Islam had bunded them from the truth and the square of Rhomenia and Islam but their giorance of Islam had bunded them from the truth and the square of Rhomenia and Islam but their giorance of Islam had bunded them from the truth and the square of Rhomenia and Islam but their giorance of Islam had bunded them from the truth and the square of Rhomenia and Islam but their giorance of Islam had bunded them from the truth and the square of Rhomenia and Islam but their giorance of Islam but the square of Islam but their giorance of Islam but the square of Islam but their giorance of Islam but their gi These Sunni youth did not only admire Khomelni but also began to ask other Sunni estates to follow in the footsteps of ir an and its political system. Infortunately, then and now, a considerable number of Muslims still do not know that the political system of Iran has nothing to go with the teachings of Islaim rather it is in total conformity to Shif sin.

Shiftes have been labeling their system to appear islamic so that they may seduce and trap ignorant Sunni Muslims to their own deviant faith. They use the term islam to hoodwink ignorant Sunni Muslims and eventually they are brainwashed and indoctrinated with the teachings and dogmas of Snifism.

it is unbelievable to think that the Shiftes who are deprived of the pure faith of Islâm, who bitantly deny the authenticity of the Qurân Sharif, can establish a political system in conformity to the Qurân Sharif How is a possible that those who deny the finality of the Nuburovian of Mulyammad Sici, have no respect and reverence for him, promote hatred for its beoved companions and followers, can ever establish a political system based on the Sumah of Nebs 2.

Moreover, can the religion which has provided it followers with a double edge sword such as Tanrypah to cheat, convince, excelve, regulade and reliesed be trusted with anything, whether political or sprittual? Actually, khome in and his disciples adopted Taplypah whenever here used the term islam to midlaad Samin Muslims. By slam, they would refer to transan Islam which is a pranch of Jodasma sa proven before A cursory glance at the present political system established by Khomenin would convince the common Muslim that they are tastally as and the traceforms of it aim.

Remember! The Ahias Surenah wal Jam'alih firmiy and undoubtedly believe that the fountain-head and final authority of the Shariah with regards to at teaching is none other than Itaba IX2, and no one else has been honoured with this horiour and status. A lish selected and deputed him IX2 to exp an and propagate ris dinner message, which he IX2 did wit votur any alteration. Sifties Shartiny relate this indicamental be left of slinin and believe that their Imilians are the actual fountain neads of the sharish. They believe that the Imilians are the final quichtority in compration to that IX2.

Therefore the Shr'te political system is completely different from the Islâmic system. Yes, the transprevolution managed to replace an anti-Islâmic system with another anti-Islâmic system. The Shi' e political system in Iran was established on the bell of of "wildyste-Faigh". When the term 'Wildyst' is attributed to the limans it carries the meaning of mastership and somengingly, accounting to Shi Titas their limins are the true measters of the universe and thus they have the drivine right to rate over its people. When there is no Inhim on earth, such as carrently, and the twe thi himin has not come out of hinding a syst, then the Faith' Mujuthoid is the most reversed Shirtle clienc of the time will assume the power and rank of the infall be man Thereafter in holds the right for it may come the people.

In his book entheed, "Milloyer e Roah", "Khomenin writes," The Fordin holds the same stotus of Willoyer who was need by the most nonourable Rosin 32 and the Imman with regards to seatership over the state" (Willoyer e-Robbing). The State Book he explicitly claims that there is not difference between an imman an a Roadh with regards to the affairs of the state. He writes "regarding the dail afformace there is no difference between the leader of a nation and a leader of the minors. The appointment of an institution by the minor to lead the government or any other post is past the that. With regards to such motters, to differentiate setween the Nobi of ARIsh, the Imman and the Foolin is paccardin immossible." (Ind. 4-54).

The Faq h noving the divine status of Wilayat will always remain the head of state in accordance to the Shifter constitution of Iran and would be established as Munya's he head of authority individually ray has been jowers, and status formen in states. "It's incumbent upon each individual to obey the appointed person away to these two qualities, when he forms a government. He has the night to demand the same authority which the Rasul had." [Wildigust - Anglin, Pla. 55]

These quotations othed in Khomen i's book reveall the fact that the "Marya" is the sefappointed dictator of the 5n its state of Iran. The establ shreet of a parliament is simply to deceive the qubble as they are powerless. Therefore, we can conclude that there is no democracy in Iran Morrowce, in accordance to Shiffle traditions a Mujtahof must be a Sayly db ybth and must be a Husum decendant. Non-Saylor sallowed to become a Mu, tahid. Since Irinamate is conflicted to Saylors be-onging to a Husanni family by race, no one can deputite the Irinam except a Husanni descendant. Thus the status of "Marya" is conflined to Husanni decendants on some

This principle of Sh furn clearly depicts the hereditary nature of the Shiftie state. From the above mendioned facts we can easily conclude that the current Shiftie state of Iran is neither sillaint; nor democrate. Actually its government is based upon arti-tillaint principles contradicting the teach rigs and deserce of tallain Therefore, one can determine that Iran is a Shift of Lational state with the part facility has been seen to the contradictions of the shifting that the shift shifting is shifting the shifting that shifting the shifting that the shifting that shifting the shifting that the shifting that shifting the shifting tha

#### CHAPTER 4

## Affinity between Shi'ism and Judaism

If one compares Shi'lism with Judaism it is practically impossible to miss the affinity which exists between these two religions. Both of these religions sanction and encourage an immoral code of behaviour that is strongly condemned by all other faiths of the world

Vices such as incest, adulterly, cheating, deceiving, plunder and murder are universally condemned by every religion and civilized nation of the world. On the other hand, such vices are welcomed and considered as acts of righteousness and worthy of reward within Shrism and Judaism.

Sadly, when a Sh'ite or Jew engages in the above mentioned depraying acts he is respected by his peers and is assured a grand reward from God for his actions.

in this chapter we will reproduce a selection of excerpts from the sacred books of Judalsm and Shirism which form the basis of their religious law and which governs their moral and spiritual standards.

In 1952, Rabbi Morris Kertzer, in his artice "what is a Jew" declared, "the Babylonian Talmud is the legal code which forms the basis of Jewish religious law, and it is the textbook used to educate rabis:"

Rabb Michael Rodkinssoj (alias Trumkin) states in his foreword to his American edition of the Talmud, "The modern Jew is a product of the Talmud' [fibid]

Herman Wouk, a popu ar American Jewish author writes, "the Tolmud is to this day the circulating hearts' blood of the Jewish religion. Whatever laws customs or ceremones we observe, whether we are orthodox, conservative, reformed or merely sposmodic sentimentalists- we follow the Tolmud it is our common law." (Bid)

The Kabbalah governs the sprittual life of the lews white the Talmud regulates sewish social life. The study of the Talmud is essential for any real understanding of Pharisoic teachings (i.e. Judaism). [The universal Jewish encyclopedia, 1943]

Likewise, al-,ām al- Kāfi of Abū Jā'far Muḥammad Ibn Yakub a -kailani (829 A.H.) s the Shi'tle Quran. All the Ithnā Ash'an Shi'tle sects (*also known as the 12ers*) of the world

<sup>16 [</sup>the six million reconsidered, vol. 1 pg. 15- published by the committee for truth in History]

believe this book to be the most trustworthy collection of traditions, since its every word was confirmed by the twenth main himself when he was in his short term inding (Graphathus Sayhahi) it is termed as Soshahi Krishi, e the most reliable book of Shifte traditions. Shiftes believe that it is more reliable than the Qurán Shariff bacause they believe that the Qurán Shariff was interpolated Offerent parts of "am al-Kāh have been written as Studi Airff, Furci" al Kāh of Rudadul Kāfe in All Rudadul Kāfe.

In addition to Yakūb al-kaylini the following Shi' to clerics are held in great esteem by the Ithnā Ash'ari Shi'ite sect. They are great y respected for their knowledge and exposition of Shi'ite traditions

- 1. Mu la Kāshi, author of 'Rijāl-e-kashi
- Mulla Bāqir Majlisi, author of Haqqul Yaq'n, Jilā a 'Uyun and a thesis on Mut'an which was translated into the Urdu language by Quds. Jass, entitled 'Ajala Hasana'
- 3. Mulla Noori Tüs author of 'Faslul Knıtâb'
- 4. Mulla Tabrasi, author of 'Ihtijāj-e Tabrasi and Mustadrakul Wasāil
- 5. Mulla Fathu lan kıshāni, author of Tafseer-e-Minhajus Sādiqeen'
- 6 Mulla Hassan Tüsi, author of Tahzeebul Ahxam
- 7 Qadhi Noorullah Shustri, author of 'Ahqaqul Haqq'
- 8 Khomeini , the so called Imām of the era and author of 'Tahrirul Wasila' and 'Kashfu Asra'<sup>17</sup>

The content of the books (mentioned above) forms the basis of Shirite law, governs their spiritual life and regulates their social and moral behaviour. It is from the above mentioned books of Shirism and Judaism that the following excerpts have been reproduced, proving that Shirism and Judaism are two sides of the same coin

<sup>17</sup> The term 'Mulio' i e scholar & Qddhi (Judge) has been used for reference purposes only. The truth is that name of these priests of misquisionics had any rightnous knowledge.

#### Kitmän:

K tman refers to the concealment of one's actual religious beliefs and dogmas from others.

- a. Imám Já far Sódiq said," O Soiman I Allah will grant a higher and a more respectable position to that person who conceals his Shirite beliefs from others and Alláh will degrade and defame the person who publicizes his beliefs to others" (Usul ai Kaji Babul stirmon!
- mam Bâqu, the father of Imam Sadiq said to his followers, "that person amongst my companions (ie students and followers) is most dear to me who is more pious, knows more about the religion and conceas aur offairs and behefs from others.<sup>18</sup> (Itsail al Kaft)
- c. Mulla Fathullah kashani writes in his "Tafseer Minhajus Sädigeen" that Badhrat Munammad ½; too practiced kitman, though he was cammanded by Allah Ta'ala to apenly declare Hadhrat Ali as his was" (immediate successor), he did not do so for a long time."

Jews too practice 'kitman' as is evident from the following quotations of the Talmud and the 'kabbalan'.

- a It is forbidden to initiate a non-lew into the secrets of the law. The lew who concerns himself with this is guilty as if he laid waste the world and denied the sacred name of God [Jalkut Chandash]
- b. Every Goy (non-Jew) who studies the Talmud and every Jew who helps him in doing so should die. [Sanhednin 59a]
- c. A heathen (non-Jew) who studies the Torah deserves death. (Sanhedrin 59a)

#### Tagiyyah:

Taq yyah refers to any action or statement of a Shi ite to deceive another person, especially the Nas bīn (Ahlus Sunnah wal Jamā'ah). Lying, cheating, deceiving and impersonating are a liallowed under the banner of Tag wah.

<sup>18</sup> Note - The infilms mentioned by the Shi'ltes were actually pious and humble servants of Alliah Ta'lsis, they have never practiced intrini and all other such obscenties of Shi'ram. It as the followers of Inbalant this followers have from the service radiations to define there prous and notels personalized.

Taggyeh is not merely a lowed but rather it is amongst the foremost fundamental beliefs of Shi'ism it is firmly believed that any Shi'ite, who does not practice Taggyeh, automatically exits the fold of Shi'sm.

- Abū Umayr 'Ajmı reports that lındın Jâ'far told hım, O'Abū Umayr! Out of the ten components of our religion, nıne ıs Taqıyyah One who does not practice Taqıyyah ıs an infidel. [Usül al-Köfi]
- b. Imām sā' far Sādiq said that he heard from his father that nothing was more dear to him on the surface of this earth than Tayyyoh. Further Imām ind'isr said that Allāh would grant a lofty status to that person who areatives. Tayyyoh and Allah will disprace that person who does not practive Tayyyoh (Disul al-Kāfi).
- c. The ninth thing which involudates Soläh is to intentionally say 'Âmm' after surah al-Fäthah. But if someone says it with the intention of Taqiyyah, it will not invalidate the Soläh IKhomonia. Tahrirui Wasiiah, vol. 11
- d. Knomeini further states that another action which invalidates the grayer is the folding of the hands (as practiced by the Ahlus Sunioh wal Jama'ah) but under the pretext of Tagnyah it is allowed to do so (fibid)
- e. One who does not practice Toqiyyah locks in faith (Mulla Baqir Majksi Bihārul Anwārī
- f. Neglecting Taglyyah is similar to neglecting an obligatory prayer [ibid]

n short, under the base-iess injunction of Taglyah, Sh'ites are allowed to deceive, misicad and act as impostors without any fear of repercussion. On the contrary they are promised a jorty status. The history of is aim is replete with examples of Sh'ite impostors who infiltrated the ranks of true Muslims and sooled their beliefs.

For example during the reign of Jahangir, the Mognul emperor, Qildhi Noorullish Shustari, an infanious Shiftle clerk, reached the position of general Qildhi, under the garb of Taqiyyah whilst pretending that he is a Sunni in a short while he corrupted the faith of millions of Sunnis. Tagiyyah allows shi'ites to steal everything which belongs to the sunnis

- a Muhammad ibn al-Hasan Tüsi reports on the authority of ishāq ibn Ammār that Hadinat Abdullah sald, "The wealth, property and everything which belongs to a Sunni is actually yours. (It is permissible for a Sh'rite to steai n) [Tahzibul Ahkām, vl. 2, Kitābul Makāsib, pg. 116, published in Yon]
- b Mulla khunās reports that Hadhrat Abdullah said, "Snatch the possessions of a Sunni wherever you find it and hand over my share (one fifth) to me" [ibia]

A little research will prove that the origin of Taqiyyah lies in the wend ceremony performed by the Jews as the first ritual on the Day of Atonement (Yom Kippur), in late September or early October During this ceremony, Jews chant the following words three times whilst standing in the dark of their synapogues at dusk.

- a. "All youns, oaths, oaligations, anothermos weether callest Konam', Kornsa' of ly any other amme which we may now, swear or pladies or whereby we be bound, from this Day of Atonement unto the next (whose happy coming we awar) we do repent May they be deemed absolved, forgiven, annulled and wad and made of no effect, they shall not be an on hore power over us. The vows shall not be reckioned as vows; the oaligacious shall not be obligationly, nor the oaths be oaths." (the Jerwish anciclopedia, "la) likely "on 7, as, 533".)
- b "The name of God is not profaned when, for example, a Sew lies to a Goy by saying I gave something to your father, but he is dead, you must return it to me, as long as the Goy does not know that you are lying", [Babylonian Tohmud, Baba Kamma 133b. cited, the sux million reconsidered!
- c "She (the mather of a Gay) said to him, "Swear to me, and Robbi Akiha swore with his lips, but in his heart he invalidated his oath" (Tolmud, Hallāh, 16)
- d "Jews may befool and cheat non-Jews" (Yore Deah 167, 2)
- e. "If you send a messenger to an Akum (a Christian) and the Akum pays too much, the messenger may keep the difference. But if the messenger does not know about it then you may keep it all yourself" (chosen Ha'mishpat 183. 1.8.266.1)

- "A Jew is permitted to rape, cheat and perjure but he must take care that he is not caught, so that israel may not suffer" [chosen Ha'mishpat 348 cited in 'The six million reconsidered']
- g. God has given the Jews power over the possessions and blood of all nations [Seph, Jp. 92]
- h "It is always a mentorious act to get hold of a gentile's (non-Jew) possessions" [Schulchan Aruch]

In 1492, Chemor, chief Rabbi of Spain, wrote to the Grand Sanhedrin, which had its seat in Constantinople, for advice, when a Spanish law threatened expulsion. This was the reply The advice of the grand satraps and rabbis is the following:

- As for what you say that the king of Spain forces you to become Christians, do it, since you cannot do otherwise
- As for what you say about the command to despo! your property, make your sons
  merchants that they may despoil, little by little, the Christians of theirs.
- As for what you say about making attempts on your lives, make your sons doctors and apothecaries that they may take away Christian lives.
- As for what you say about destroying your synagogues; make your sons canons and clerics in order that they may destroy their churches.
- As for the many other vexations you comp am of, arrange that your sons become
  advocates and lawyers; and see that they always mix in affairs of the state, that by
  putting Christians under your yoke you may domnate the world and be avenged
  on them."

Signed. Prince of the Jews of Constantinople, letter to chemor, chief Rabbi of spain – LA SILVA CURIOSA (1068) PR.156-157 / CITED IN "The Jews by Zuhdi al-Fatihi

#### Mut'ah:

The author hates to discuss the details of such a dirty topic as Murit bit but finds it necessary in order to expose the .ewish. Shift 'excessary meant to corrupt the mora and socialitied of the Mus in thimmath with standering the honor of our to evid Rasal, Makin Muhammad & and his noble companions. Who but an enemy of Islâm would have fabricated traditions which sanction sexual preventions and disgusting moral lauty to destroy the purity and sanctify of the moral code and teachinss of Islâm.

Mut'ah means a verbal agreement between a man and an unmarred woman to line like unband and wife for a mutual y agreed period of filme for a fixed amount of money which the man pays to the woman at the expiry of the period of Mut'ah. Nether a witness is required nor someone to solemize the agreement. The agreement is purely a personal and private airrangement between two individuals and is kept secret. The man is not legally bound to provide after terfood or colorles to the woman.

The only thing which the woman is entitled is the agreed sum of money at the end of the mutually agreed period of time. The relationship automatically comes to an end at the expiry of the contract.

According to Khomein , the contract of Mut'ah can be for one day, one night or even just a few hours. Mut'ah may be performed with prostitutes as well. [Tahriful Wasilah: vol. 2 / pg 290-292]

From the point of view of the Albus Sunnah wa Jama'ah, Mufah is notining short of doublitry and prostotions. Shif tes on the contrary consider the practice of Mufah an act of ingitecourses and believe it to be far more important than Haji, fasting and ob igatory Salah. All the so-called Shifter scholars have unanimously declared that Mufah is a relations and the inselement duty of sever Shiftes.

On page 35s, volume one of "Talseer Minha, us Sciencers" it is mentioned, that Nob 1st and "One who performs Mart (who once with attean the status of Imam Husan, one who performs it three will attean the status of Imam Husan, one who performs it three will attean the status of Anneul Minhameen, Hadhart Ah and the one who performs it four times will attean my section." Michaeliushing with attean my solar ("Michaeliushing").

Shi'ites also claim that the injunction of Mut'ah was included in the Qurân Sharîf but Sayyıdınă Limar & interpolated the Qurân Sharîf and declared Mut'ah Harām

The enemies of slâm, the progeny of ion Sabah have neither spared the Qurân Sharif nor the noble and prestine character of Nabi Muhammad ½. The teaching of Nabi Muhammad ½. is that men and women should be united in marriage when they reached a certain ago, but he new all nover such fifths practices as a armed by Shriftes.

The traditions of Minhajus Sädigeen are forged, fabricated and totally baseless and is a malic out attempt by the followers of Ibn Sabah to tarnish the noble character of our be oved Nab  $R_{\rm S}^{\rm c}$ 

If Sayyidinā Umar deciared Mut'ah as haram, then he should be praised for taking the right course of action; but history informs us that Sayyidinā Jmar did not as Mut'ah was introduced by Abdullah Ibn Sabah in later years.

Mut'ah promotes adu tery and prostitution, a prostitute may always convert her sins into virtues by persuading her customer to be united with her in Mut'ah for a few hours and thus earn a grand reward in accordance to Shi'dle benefs. And if a man and woman are caught in the actual act of Zinb they may claim that they were engaged through Mut'ah.

Like the Jews, Shi'ites are a ways preoccupied with sexual perversion. I pray to Allah that he forgives me for reproducing the following quotations from Shi'ite sources.

- Zurärah has reported that he asked Hadhrat Jö'far whether the slave girl of a person is legal for his brother and he answered that it is not illegal. [ Furu' al Kafi]
- 2 In Minhajus Saadigen it is clearly written that a person may conduct Mut'ah with more than one woman at a time
- Imām uā'far Sādiq saud that looking at the sexual organs of a non-Muslim male or female is like looking at the sexual organ of a donkey" [Furū al-Kāfi: vol. 2 pg. 61]

Even a Muslim with Inmited Islamic knowledge can understand that Islim will never allow such minorial behaviour. In society. These erece of 3 slim allow such behaviour for their personal Justilia gains and it aim that these were sanctioned by great personal tiest used in \*\*adherial. Xifus Sidioq (Rah manuflah) and Machrat Bajoli; the descendants of our noble and helicont Makin Xifus. Like the Shi'ites the Jews too have a profound tendency and inclination towards sexual obscenities as is obvious from the following quotations cited in the Talmud:

- a. " . money given by a man to a hariot to associate with his dog, such an association is not adultery" isotali 26hi
- b. "...we are told that to hire a hariot is permitted" (abodah zarah 62b)
- c. "when one finds that evil appetites are taking hold of his senses, let him repair to some place where he is unknown, there let him dress in black and indulge the impulses of his heart" [Mo'ed katon 17a]
- d. "sexual intercourse is permitted with a dead relative regardless of whether she was single or married" (yebhamoth 55b)
- e. "when a grown man has intercourse with a little girl, it is nathing..."[kethuboth
- f. A woman came before rabbi hidsa confessing to him that the highest sin she committed was that her younger son was born through Incest with her older son, since this was her bragest sin, she was excused" [Abadah Zarah 17a]

Sexual perversions and justful obscenities is a pre-occupation of the Jews and so it is for the Shi'ites. Allan Edward wrote a book entitled erotica Judaica' in the year 1967. This book was suppressed and banned by the Jews since it exposed their immoral teachings.

When one reads 'Kitābul Rauza' of Jami al Kafi, Furu al-Kāfi vol 2, Tafseer Minnajus Sādigeen, Aja ale-Hasana and other authoritative books of Shi'ite ciencs, one cannot miss the similarities which exist between Judaism and Shi'ism

May Allâh Ta âlâ protect us from the menace of Shr'ism which raised its head in the person of Khomeini and has been spreading its tentacles with the sole intent of destroying the

Those who have read 'the protocols of the learned elders of Zion' are aware that Jews have planned to exterminate a Lother faiths of the world. Their only alm is world domination would limit myself to only one quotation from the 'lewish world' which reads as to lows. "the great sked of Judasam is not that the leves shall be allowed to flock tagether one day in some hole, and corner fashina, for if not tribus of any rate separatist objects, but the whole world shall be imbured with Jewish teachings and that in a universal protherhood of nations a great Judasam in fact. all the separate races and religious shall disappear" (I andon, February 1881)

World domination, including the domination of Muslim countries, is the ultimate goal of Israel and Khomeini has been very active in helping Israel to achieve its goal.

A Muslim does not need to be the most intelligent person to realise that the ongoing wars have weekened the Musl ims world. During the Iraq vs. Iran war snael supplied arms to Iran Through Iran, Israel instigated anarchy and restlessness in many other Muslim countries such as Saudi Arabie. Kuwa t. S. vria. Iraq and Pakistan.

Haffzul Assad, a Nuseria Shifte was with Iran and Israel in eliminating the Sunni Palestinians. In spite of the best efforts of the Muslim world, Khomenia did not stop the war with Iraq Can arryone claiming to be a Muslim act I ke this unless he is an agent of the enemies of Islâm? In fact the ultimate goal of Shiffles and the lews is one and the same

According to Shi'ites when the twelfth Imam will appear, he will administer justice according to the law of the descendants of Prophet David [Usū al Kāfi, vol. 2, pg. 183 published in Tehran]

Zion is the name of a hill of ancient Jerusalem. Jews be leve that prophet David built a place of worship there. The re-building of the temple of David is the ultimate purpose of Zionism. In fact the temple is used as a symbol for the establishment of a centre to spread the teachings of Zionism.

### RACIAL SUPREMACY AND USE OF VULGARITIES

- a Every Nāsibī (Sunn.) is a bastard and is worse than a dog" [Furū al-Kāfi, vol. 1, pg 8 – published by nawal Kishore press, Lucknow India]
- "Imám Bāqır said, " except for the Shi'ttes all other human beings are the descendants of harlots" [Furā' al-Kāfi, vol. 3, Kitábul Rauda, pg. 135 published by Nawai Kishare press, Lucknow India]
- c The summary of a lengthy tradition reported by Yafoor in al-Shafi (transiation of Usul al-Kafi, vol. 1 pg. 462) is that all Shi'ries will go to paradise and all Summs will go to hell.

Jews, as most people know consider themselves the chosen ones, chosen by God to rule the world. Their attitude towards other human beings is the same as the Shr'ites; which is obvious from the following quotations.

- a "Jews are human beings and everyone else in the world are not human beings but beasts" [Baba Mezia]
- b Aithough the people of the world outwardly resemble lews, they are actually only as ones in comparison with men" (Schene Lucohat) Ha'benth)
- c. The souls of non-Jews come from evil and are actually similar to the souls of cattle and animals. The seed of a non-Jew also is cattle seed" [Scelfo Tal. 4.2, Memachim, po. 53 F221]

I hope that this booklet will shed light on the gravity of the matter regarding the threat which Shifsim poses to the Musim Ummah and humanity at large. I also hope that the respected readers will take this message to all those who have been misled by Shiftle charafetains. It is an established fact that Iran was a Sunni nation until the Tenth Century of the Hijf callendar. During this period, Iran produced thousands of scholars in every disciplinathe most salient of these facts is that the six most authentic had this boxed. Be Bukhar , Muslim, Abu Dawood, Nasal, Ibh Majah, Tim dhi, were written by scholars from Iran, or scholars who received their education in Iran.

However, when the Safavid Sh' rites took control, they established their government on the skulls of the Sunni scholars and jurists. The was one of the reasons for the excitation of the large cities that were the foremost centres of slidnic scences, such as Tabrez, Isfahan, Ray, and Tus. Many Sunni Muslims were murdered, forced into Sh'izin, or compelled to flee to the mountains, leaving Iran as a centre for conspiracies are at Elain and the Muslims.

Ferdinand, the ambassador to the Austrian King, remarked "Had I not been for the safawds in ran, we would have been reading the Qur'an this day like the Aliger ans," meaning that his nation would have been introduced to Is am by the Ottomans. However, the Safawds conspired with the crusiders and the impena-ists to hait the stam cepans on into France and Vilenna

The rise of the Safward dynasty started in 905 A.H in fran and Khurasán While under the rule of the Mongols, in the 1200s (596 A.H), the Persians had given up on politics and in literation and had submerged thereselves in libadah. During this time, fran was constantly stated by Mongol and Turkish (irrungants who adopted the Persian language and Persan autosims. In the 300s (696 A.H), dynasty founded by a grandson of Cenghis Khan, Hallacu Khan, ruled in Iran Meanwhile a herenca Ski'l te order, the Safwards, appeared by the their nome base at Ardeb- vest of the Caspian Carlos.

By 1500 CE (905 A H) the Safawids had implemented the Dogmas of the Ithna Ashar Shifte sect. Safawid males wore red headgear for dentification (representing their beliefs in the twelve imāms), and they were eager to advance Shifsim by any possible means.

In the year 1500 C.E (905 A.H.), the thirteen-year-old son of a recently deceased Safawid leader set out to conquer territory. By 1501 C.E (906 A.H.) the Safawids

seized Tabrez and made it their capital. They also butchered their way into Armenia, Azerbaijan and Khurasan. The Safawids became the strongest force in Iran, and their leader, Isma'il (905 A.H.—930 A.H) now fifteen, was declared Shah (king).

Shah smar descends from the lineage of Snewth Saffuddin 1334 C.E. (734 A.H.), the student and son in law of Sheith Zhaith Glaini 1300 C.F. (639 A.H.). Amongst the primary teachings of Sheith Saffuddin was the notion of finatizal love for the 'Ahlul Bayt'. They believed that the Umahātul Mc.'m neen, the noble wives of Nabi siz are not included in the 'Ahull Bayt'. On the other hand, the Nab Sunnah wall airrafsh firmly believe that respect and ove for all the family members of Nabi + is an integral part of Irnah.

In Shi'tte terminology love for the 'Ahul Bayt' is termed as 'Tawalla' and hatred for the Umahatul Mu'mineen and Sanaba (whom the Shi'ite consider the enemies of the Ahlul Bayt) is termed as 'Tabarra'.

It was this very spark of 'pretendous love for the Ahlu. Bay't that established the foundation of Shrirom There were a so seven Turkish tribes (Istaajilo, Turklo, Biharlo Dhuí Gadr, Shamilo, Claschar and Ashhari who as sted the Safawida in their ascent to kingshin. These tribes were influenced and brainwashed by Safawid Suffis, who indoctrinated the beliefs with 5° 1.

When the Safawids established their rule, they realised that their own beliefs with regards to the hidden mâm will become an unnecessary impediment. They needed to find a ruse to a low their governors to rule upon the masses as the linams would have as the Shiftes believed that only the limams were innocert and were awmakers.

Once, Shells Ismail went out of Taorez with his rim sters and frands. Upon reaching a stream he ordered nis companions to wait for him whilst he entered a cave. A few hours later he emerged From the cave and announced that he ner with the hidder Infam of the Shiftes who has granted him permission to become his representative on earth and the time for his then doll infamily appearance is rear.

Thereafter, he declared that he saw Sayyidina All fon Abi Talib -b- in a dream who ordered him to gather his followers in the Grand Masjid of Tabrez. They should all be armed and ready to oppose those who are against Shi'tte ideologies and the establishment of a Shirtle state. After these declarations he began oppressing the Sunnis, forcing them In 1510 C.E ( 915 A.H.) Shah Isma I Safawi waged war against Shaybani Khan who was a sunni ruler. A blood bath ensued at Marw where unfortunately Shaybani Khan was defeated Isma I Safawi severed his head and filled it with rewels.

Thereafter Shah Ismail began instigating his followers to crush the Ottoman Empire venerabily, Sulfah Sail (RA) the first responded to this mischiel. A great war ensued rear Tabrer, where by the grace of Allah Ta'āla, Ismail Safaw was defeated. It is mentioned no one ever saw Shah ismai smiling after his disgraceful defeat by Sulfah Sillmi (RA) the films.

### Evil Habits and traits of the Safawids

- The Safawids believed that the Persans were the chosen people of Allsh 7000 years prort to slarm The basis for them believening that they were the most noble of people is because, Sayy dinâ Husain ibn Ali & married the daughter of Yazda ard (a Persan), from whom Sayyidinâ Zanul Abideon (i.a) whom the 5'n fives regard as one of their Infrains was onn. This is why, firmal Safaw declared himself as the representative of Allah), the Khalifah of the twelve trains and the representative of the hiddeo Indian or earth.
- The grandfather of Shah Ismai Safawi had married his daughter to Sheikh Zaahid kasan , an individual who had claimed prophethood.
- The Safawid kings consumed alcohol, punished whomsoever they wanted whenever they wanted and were involved in all forms of wrongdoings.
- Ismall Safewi enforced the ritual and compulsory cursing of the first three
  Khulafah, Sayy dina Abu Bakir a-, Sayyid nã Omar a- and Sayyidinā Othman
  a-a suurpens, from al the Masāji d, obsbanded Sunni groups and seized their
  assets, used state patronage to deve op Sha shrines, institutions and arts and
  imported Shia scholaris to regaleze Sunni scho ars

- witness that Ali 🚓 s the delegate of Allah) in the Adhân

  The Safawid shed Sunni blood and destroyed and desecrated the graves and
- Masajad of the Sunnis. The Ottoman Su tan Bayazidi. I advased and asked Ismai. Safawi to stop the arth-Sunni actions. However, Shah Ismail was strongly artisenin, ignored the Sultans warning and cortinued to spread the Shia faith by the sword.
- In 1512 C.E ( 917 A H ) all the Sunni scholars of Iran who opposed the imposed dogmas of the Safaw ds were slain and butchered. Two thirds of the population of Tabrez was forced into Sh 'ism. Over one mi Jon Sunnis were slain and butchered. Streams of bood ran along the streets of Tabrez.
  - As soon as Ismail Safawi had established his kingdom he ordered his clerics to educate the masses with one belief only, and that is "Ashhadu Anna Alfyyan Waliyallah", whilst every other important beliefs of Is am should be discarded.
- No Sunn scholar was allowed to lecture or deliver a Khutahi on the day of
  umuah The Ulaman of the Ahlus Sunnah were slaughtered, so much so that
  the bones of great scholars who hac passed away touch as Gadhi Hamdain
  (rai) and Allaman Nasruddeen Baydaw (rai)), were dug from their graves and
  burnt in publ. c
- Islâmic literature, books and manuscripts with authentic Islâmic sciences were seized and burnt.
- The Safaw d dynasty destroyed all existing slämic literature and encouraged the propagation of Shi'ism forcefully because prior to the rise of the Safaw.d dynasty the majority in ran were Hanafi Sunni Muslims.
  - With the establishment of Safawid rule, there was a raucous and colourful, almost carn val-like holiday on the 26th of Dhul Hajah exhibiting their happeness for the martyroom of Saydina's lumer - The highlight of the day was making an effigy of Saydina's Umar to be cursed, Insulted, and finally human.

- In 1501 C. F (906 A.H.) Shah Ismail invited all Shi'te adherents living outside tran to settle in Iran and be assured of protection from the Sunni majority.
- The early Safawid rulers took a number of steps against the Sunn Jilema of Iran. These steps included giving the Ulema the choice of conversion, death, or exile

# Coalition of the Safawid dynasty and the imperialists against the Ottoman Empire

The Ottoman Empire had established a true is amic state. Sultan Muhammad Fath (r,a) had conquered Constantinople. His conquert and valour had overawed the hearts of the Europeans. Upon his dem se, the grand pope declared that the Roman Catholics should ce ebrate thankspring for three continuous days.

The Safawi Shirites were known for conspiring against the Ottoman Empire, with the aim of hindering the progress and expansion of Islâm. The Shirites had signed an agreement with the disselevers that they will assist them against the Ahlus Sunnah Wa. anaralah. I hat is the Ottoman Empire.

A Germae Histonan, Brookman writes "From 1588 C E to 1582 C E (996 A H. - 1038 A.H.) the Safawid dynastly was expanding exponentially Shah Aboas Safawi had received all the assistance he needed from the Erits this expande by rannoval conquest. The British fervently assisted the Safawids in their efforts to destroy the Ottoman Ermore, and the Safawids returned the favour by coming to their aid against the Austrians.

A coalition between the Safawids and the crusaders was created during the lifetime of Shah Ismail Safawi. Shah Ismail met with Leo, Maxim Ilan and King Charles the fifth and made an agreement to assist them against the ottomans.

### Innovations and mischief of the Safawids:

- Shah smail declared that he is sinless and that there is no difference between him and Hadhrat Mand
- He claimed that Sayyidina Ali do was a Nabi and he would prostrate to Sayyidida Ali de:

- Sultan Tehmasep Safawi was a drunkard whose son was in love with a young lad. He passed away in the house of the same lad.
- It was compulsory to celebrate the martyrdom of Sayyid na Husain also
- Christian rituals were introduced in their religious gatherings
- They introduced the sentence 'Havva Alga Khavril Amai' in the Adnan.
- Performing Sajdah on tablets of sand (dedicated to the land of martyrdom of Savvidina Husain 46)
- Performing Sajdah to their leaders and clerics
- Changing the Qiblan of the Masajid in Iran
- Burving their dead in caskets and coffins
- The Safawid Shiftst clerics took possession of the Awcaf system. They be reventhat they had the right to make that which is Haram, as Halal winenever it suited them for example when the Mognit lifting Khudabanda issued three divorces to his wife, Ibin Mutahinr Halli (a Safawid Shifte cleric) stated that such a divorce is baseless.
- The Safawid clerics went to the extent of stating that only Sayyidatina Fatima.
   was the daughter of Nab %. The other daughters of Nabi % from Sayyidatinā Khadi ah .
   were from her previous marriage
- They also negated Sayyidatina Aisha 4» and Hafsah 4» as being the noble wives
  of Nabi %
- The Safawids would celebrate the 10<sup>th</sup> of Muharram as a day of mourning for Sayyidina Husain 4th. Shan Abbas Safawi would wear black clothing only and he would apply mud on his face to express his grief.

The Shi'ites would lash and cut themselves with daggers on the day of Ashurah. Such actions have no basis in Islâm. Even their British and Western ailles have commentated that they have not seen such animosity and ignorance anywhere else.

## Mulla Băgir Mailisi

Muhammad Baqir Ibn Muhammad Taqi Ibn Mansur al Majlisi, also known as Mulla Baqir Majlisi is considered as the most renown and reliable scholar of the Shi'ite faith. He was the grand cleric of the Safawid dynasty.

He is the same person who invented and promoted the beliefs regarding Mut'sh, Raj'st and reincarnation. He has fabricated numerous accustons against the first three Khulsfall, he Sahibaha and the Umahatul Mur'mineen and he promoted these fabrications as authentic Ahādīth. An example of his heresy as he writes in his book 'Illia al-Uuri'.

All-a-narrates that Nabi = said "There's a coffin in Jahannum in which twelve individuals are imprisoned. Six of them are from the previous nations and six are from my nation. This coffin is at the bottom of a well filled with laws and fire. It has been closed with a huge boulder. When Alliah will intered to set Jahannum ablaze, He will order the anjecto remove this huge boulder and the law and fire of this well will consume Jahannum.

The narrator then asked Sayyidinā Ali & 'who are these twelve individuals?' and he answered, "the six accursed individuals of the previous nations are:

- 1. Qabil (Cain)
- 2. Namrud (Nimrod)
- Fir'awn (the Pharaph)
- 4. The person who killed the camel of Nabi Saleh (a.s)
- The two individuals who misguided the Bani Israeel after the demise of Nabi Moosa (a.s)

And the six individuals from this Ummah are:

- 1. Dajjal
- Abu Bakr
- 3. Umar
- Abu Ubaidah al-Jarrah
- Sălim Maulah Hudhaifah
- 5. Sa'd Ibn al-As

May Allah Ta'ala protect us against such utterances.

In another narration he states that Iblis said, "When Allih cursed me and I was driven out of Jannah, I asked Alliah if there is anyone more accursed than me. The angel in charge of Jahannaum was ordered to take me to the farthest section of Jahannaum where I was to be shown those who are more accursed than me. The first and punishment of that place was of such an extent that thought I will left. I saw two individuals who were shadded and were being punished. I asked the angel, "Who are they?" He replied, Dirit's two read what was written on the Arin 2000 years good before the creation of Adam. Iblis said, "It is written There is no god but Allah and Mithammad is His messenger and I (Allah) assisted Muhammad shrough All". These two, who are shadded in flames are the enemies of All they are Ablu Safra of Umgar."

These are the some of the beliefs and teachings that were promoted and taught by the Safawid Shi'ite clerics. Even the Shi'ite scholars have attested that the Safawids have drifted against humanity, reason and Islâm.

Today, sadly the same ideologies have been implemented by the stooges of Khomeini, who regard every Sunni to be a disbellever. These sons of the Safawids have picked up exactly where their forefathers left off. Chastising the Umahâtul Mu'mineen and noble Sahābah (r.a) is part of their Deen. Did you know?

Although there are around 2 million Sunnis living in Tehran, there is not
a single Masjid where they can perform their Jumuah but Tehran is home to forty
Christian churches and a cometery for the Baha'is?

- There is no Sunni director in any of the government authorities, ministries, embassies, or local and provincial governments, hospitals or principalities; not even in the lowest government posts anywhere in Iran.
- The publication of Sunni books are illegal in Iran.
- A third of the population of Iran are being deprived of their most basic rights.
- Sumis living in tran are not allowed to name their children as they like. There
  is a book of permitted names at civil registers, and no one can pick a name
  that is not in this book. For instance, tranlan authorities do not allow people
  to name their children Abu Bakr, Umar, Uthmän, or Aisha. Civil registers will
  not out these names on ID cards.
- On the day of the martyrdom of Sayyidinā Umar a, the Shiftes hold a ceremony called lashn-e Omar koshi (the celebration of the killing of Umar). An effigy of Sayyidinā Umar a. is erected. Dirt and other fittilth things are thrown on it. This ceremony is still held in the south of Tehran and other parts of the country.
- Schools in predominantly Sunni regions teach Shifte beliefs

Today, Sunnis in Iran number approximately 15 million. The above facts clearly prove that in the past centuries and currently there is ongoing oppressive Shifte sectarian discrimination in Iran against the Ahlus Sunnah wal Jama'ah.

May Allah Ta'ala guide us all and protect the Ummah from the scourge of Shi'sm and other mischiefs. May Allah Ta'ala elevate the status of the Sahabah in this world and the hereafter.

> May Allâh make this booklet a means of our forgiveness, a shield for the Ummah and an eye opener for everyone

44

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